

even laid down.

Greenbriar River, according to Colonel John Lewis Payton, was named by Colonel John Lewis, in 1751. He with his son (afterwards General Andrew Lewis), were surveying lands along the river, and were very much scratched and annoyed by the greenbriars. John Lewis told his son to note the name of the stream, on his surveys, as Greenbriar River, which was done, and from the river the county was named. The Miami's name of the river was We-o-to-we-ce-pe-we. The Delawares called it O-ne-pa-ke-ce-pe.

Blue Stone River was named by the whites from the deep blue valley limestone over which it flows. Its Miami name was Mec-ce-ne-ke-ke-ce-pe-we. The Delawares called it Mo-mon-ga-sen-eka-ce-pe, or Big Stone Creek.

In 1760, a party of Shawanees made a raid by way of the Kanawha and Greenbriar Rivers, then unsettled, over to the then frontier settlement in that direction, on Jackson's River. They killed several persons, among them Robert Renix and Thomas Dennis, and took a number of prisoners, among them Mrs. Hannah Dennis, and Mrs. Renix and her five children. They were pursued by a party of whites, under Captain Matthews; they were overtaken, and in the engagement that followed nine Indians and three whites were killed, but the remainder of the Indians made good their escape, with their prisoners. In accordance with the stipulations of Colonel Boquet's treaty, Mrs. Renix and her sons, William and Robert, were returned to their friends in 1765. William and Robert became prominent citizens of Greenbriar; another son, Thomas, came in, in 1783, but returned and settled on the Scioto. Joshua never returned; he married an Indian wife, became a Miami Chief, and rich and influential among the tribe. The daughter, Betsy, died in captivity.

Mrs. Hannah Dennis was separated from the other captives and allotted to live at the Chillicothe towns. She learned their language, she dressed and painted herself as they did, and conformed to their manners and customs. Finding them very superstitious, she professed witchcraft, and claimed to be a prophetess. She was attentive to the sick and wounded, and soon became a great favorite with them, and acquired great influence over them. She was all the while

pursued, but, after many hair-breadth escapes, she reached the mouth of Kanawha, where she crossed the Ohio on a drift log, and then made her way up Kanawha and Greenbriar Rivers. She traveled chiefly by night to avoid discovery, and lived upon river muscles, green grapes, herbs, etc. She finally sat down by Greenbriar River utterly exhausted with fatigue and hunger, and gave up, thinking it impossible to proceed any farther. Here she was found by Thomas Athol and three others, who took her to Archibald Clendenin's house, where she was kindly cared for, and, when sufficiently recuperated to travel, was sent on horseback to Young's Fort, on Jackson's River, and to her relations.

At this time there were but two settlements in the Greenbriar country; these were on Muddy Creek and the Big Levels, and the two contained about twenty families, or, say, one hundred souls of all ages. Within a few days after Hannah Dennis had left Clendenin's, in the Muddy Creek settlement, about sixty Indian warriors made their appearance, led by the afterwards distinguished Cornstalk. They came professing friendship, and, as the French and English war had but recently been terminated by treaty of peace, the settlers did not doubt their sincerity, and treated them with hospitable kindness; when, suddenly, they fell upon the unsuspecting whites and killed every man, and killed or made every woman and child prisoners. They then hurried on to the Big Levels, fifteen miles distant, where the same

which they had a glorious feast, and after which, at a concerted signal, the massacre was executed upon their helpless victims. Thus, within a few hours, two prosperous and happy settlements were exterminated.

Only Conrad Yolkum, out of the one hundred persons in both settlements, escaped death or capture by timely flight. The brave Mrs. Clendenin, as below related, made her escape from captivity, but with the sacrifice of her infant child.

At Clendenin's, a negro woman, who was endeavoring to escape, was followed by her crying child. To facilitate her own escape, and to prevent the child falling into Indian hands, she stopped and murdered it herself.

Mrs. Clendenin, who seems to have been a woman of fearless nerve and strong force of character, boldly denounced the Indians for their perfidy and treachery, alleging that cowards only could act with such duplicity. To silence her, they slapped her face with the bloody scalp of her husband, and raised a tomahawk in a threatening attitude over her head; but she was not to be silenced nor intimidated. She would not hold her peace, nor her tongue.

In passing over Keeny's Knobs, on the retreat, the Indians being in the front and rear, and the prisoners in the center, Mrs. Clendenin handed her infant to another woman to hold, and she slipped aside in the brush, and succeeded in making her escape. The crying of the child soon led to the dis-

took it by its heels and beat its brains out against a tree.

Mrs. Clendenin returned to her home, about ten miles distant, that night. She covered the remains of her husband with brush, and weeds, and fence-rails, to protect it from the wild beasts, and after an effort to get some rest and sleep in an adjoining corn-field, tortured by visions of murderers and murders, she resumed her flight and finally reached, in safety, the settlements on Jackson's River.

These melancholy events, occurring so immediately after the escape of Mrs. Hannah Dennis, whom they were so unwilling to lose, induced the supposition that the raid was made in pursuit of her. If such were the fact, dearly were others made to pay the penalty of her fortunate deliverance.